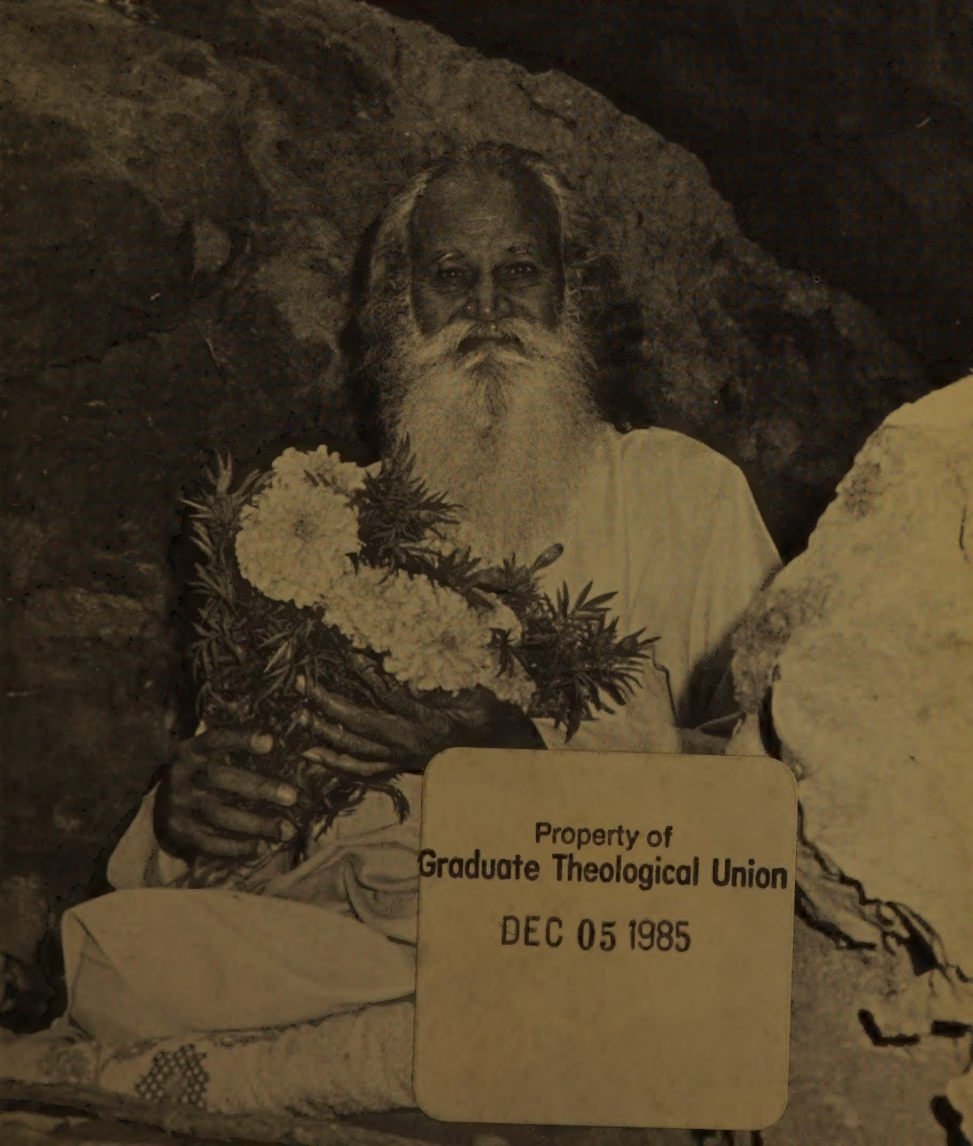


Integral Yoga

THE TEACHINGS OF
SWAMI SATCHIDANANDA
OCTOBER/NOVEMBER 1985 \$2



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DEC 05 1985

UPCOMING EVENTS WITH SRI GURUDEV

OCTOBER

- | | | |
|-----|----------------------|---|
| 4 | New York
NEW YORK | International
Conference,
sponsored by
Embrace
Foundation |
| | | Evening: "The
Swami and the
Rabbi" with
Rabbi Joseph
Gelberman
Synod House |
| 5-6 | Montreal
CANADA | Public Lecture
& LOTUS
luncheon |
| 7 | Toronto
CANADA | Public Lecture
& LOTUS
luncheon |

DECEMBER

- | | | |
|----------|-----------------------------|--|
| 22 | Buckingham
VIRGINIA | Jayanthi
Celebration |
| 27-2 JAN | Santa Barbara
CALIFORNIA | Annual
Integral Yoga
New Year's
Retreat |

1986

mid JANUARY-FEBRUARY

- | | |
|------------------------|----------------------------------|
| Yogaville
AUSTRALIA | Tour of
Australia &
Hawaii |
|------------------------|----------------------------------|

APRIL

- | | | |
|-------|----------------------|--------------------------------------|
| 11-13 | Berkshire
ENGLAND | British Wheel
of Yoga
Congress |
|-------|----------------------|--------------------------------------|

JULY

- | | | |
|-------|------------------------|---------------------|
| 19-20 | Buckingham
VIRGINIA | LOTUS
Dedication |
|-------|------------------------|---------------------|

holy days & other special dates

NOVEMBER

- 1 All Saints' Day
- 11 Veterans' Day, U.S.A.
- 12 Deepavali (Hindu)
Birthday of Baha'u'llah (Baha'i)
- 25 Birthday of Mohammed (Islam)
- 27 Full Moon
Birthday of Sri Guru Nanak (Sikh)
- 28 Thanksgiving Day, U.S.A.

DECEMBER

- 8 Hanukkah (Jewish) continues
through 15 Dec.

- 10 Human Rights Day
- 21 Winter Solstice
- 22 Jayanthi (Birthday) of Sri Swami
Satchidananda Maharaj
Birthday of Sri Sharada Devi
- 23 Birthday of Joseph Smith (Mormon)
- 25 Christmas (Christian)
- 27 Full Moon
- 29 Birthday of Sri Ramana Maharshi
- 31 New Year's Eve. Let us all offer
prayers for peace, love, and under-
standing among all God's children.

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Letters



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: The audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers. The LOTUS (Light Of Truth Universal Shrine) is under construction at Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Swamiji, I want to tell you how much the ten-day retreats mean to me. I have attended two in Newport [Rhode Island] and one this summer in Connecticut. SOLID GOLD! — without any question, highpoints in my life. The teachings. The people. The place. *You*. Initiation!

My daily practice is now: up at 5 a.m., one hour meditation, one hour Hatha Yoga, fifteen minutes pranayama. No drugs, good food, good thoughts, and good deeds. Yoga works in my life. I'm grateful to you, my teacher. I love you.

—B.M., Miami, FL

Letter to Dr. Peter (Purusha) Hendrickson:

Dear Peter,

I just had to write my reaction to the evening I spent at the [LOTUS dinner] in New York.

The one feeling I had that lasted the whole evening was peace and quiet. I knew no one there but Sister Edith, and I left feeling very much a part of it all.

We received a warm, calm welcome and were taken care of nicely throughout the evening.

I guess I would say that meeting Swamiji was very dramatic. When he came down a step to greet me, everyone moved aside and it was as if we reached out to each other before clasping hands. Time was a bit still, and all he said then was, "Thank you for coming." After the evening meal and performance, as we were leaving he came toward me and as he clasped my hands he said my name like I've never heard it before — almost as if as he said it, the word "breathed" life into me. It was momentary but I'll never forget it. Sometime I would love to talk with

Sri Gurudev

um. But that evening, there was no need for words. It was as if he understood what was going on inside of me.

—Sister Barbara, New York, N.Y.

Dear Gurudev,

We wanted to thank you for the beautiful time we had at Guru Poornima. We go to pay honor to you, and yet, we seem to be the ones to receive so much.

The atmosphere at the Ashram is so supportive and caring. Perhaps the disciples who live there all the time are used to it, but for us once a year visitors, the feeling of love and peace is striking! It is beautiful to see your teachings being put into action by so many.

We've rarely seen our six-year-old daughter so at ease in a different setting. She seemed to sense the safety and warmth and could let go of the cautions she has to follow in her usual environment.

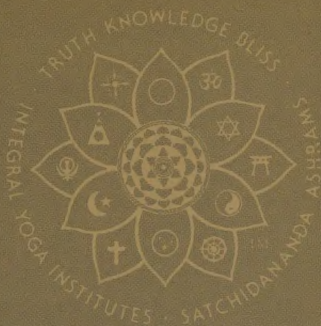
We usually perceived her as being restless during your talks. We were surprised when we came home to hear her comment on aspects of your talk — I think that she retained more than we did!

She has been enjoying the stories in *The Master's Touch*. It is beautiful bedtime reading for us all.

I overheard a conversation she had with her little friend the other day. She showed her friend a copy of [a picture of you]. Her friend asked, "Is that Santa?" My daughter said, "No." Well, then who is it? Is it God?" My daughter answered, "No, but he's like God."

Thank you again for touching our lives in such a special way.

—K.S., Bloomfield, N.J.



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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.

UNDOING

by Sri Swami Satchidananda



I would like to tell you a small story, the story of Nandanar, the untouchable saint. He stood in the entrance of a temple and prayed to God. "God, I'm an untouchable. The priests don't allow me to come into the temple. But still I want to see You. Won't You bless me with Your *darshan*? You know my heart. The priests may not know. They see me as a pariah, a low caste person. But You know me."

The temples in India are built in such a way that when all the doors are open you can see the sanctum sanctorum — the very inner shrine where the light is flickering — even from the road. The inner shrine is in semi-darkness so you see only the light, you can't see the aspect of the Lord which is there. Sometimes in big temples they have a huge statue of the deity's vehicle — a bull or a peacock or a tiger — sitting right in front, almost hiding the shrine inside. In the case of Nandanar, when he looked in he couldn't see the deity; he saw only the huge bull which blocked his vision of the Lord. Of course, as an untouchable, he could never enter the temple; and his only chance to see the deity was from the road. So he prayed, "I know You are all-merciful. You want to show Yourself to me. But unfortunately the bull is sitting between You and me. So before I even ask for Your blessing I should request the bull to bless me and move a little so that I can see You."

Nandanar started singing. He prayed and prayed, and the Lord ordered the bull, "Okay, child, move a little. Let him see Me." Even today, in that temple you can see that the bull is not in its proper place. It's moved aside so you can see the deity from the road itself. All because of Nandanar, the great saint.

Before Nandanar had the *darshan* (vision) of the Lord, he used to sing, "Oh, alas, it is difficult. Alas, it is difficult to get the grace of God." But Sri Ramana Maharishi, who was a great modern Indian master with whom I stayed for some time, used to change this song to say, "Oh, it's very easy!" The same song, he just made

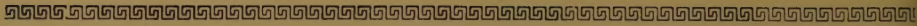
it easy. Some devotees asked him, "What do you mean by this? Nandanar, the great saint who made the bull move, sang, 'It's almost impossible; it's so difficult.' But you say, 'It's very easy'." Sri Ramana would say, "This is simply what I feel." Why? To hold the cat's tail is very difficult. To let go is easy. Renunciation is not difficult. Holding on and clinging to things is difficult. The simplest thing is to just let go. Don't hold on to anything.

But there is one thing which we could hold on to. As one saint says, "Hold the unholdable feet of the Lord." Cling to the feet of the Lord who has no clinging. Take the support of the Lord who doesn't have any support. Why? To get free of our other clinging. The one who doesn't need to hold onto anything at all is God. So the idea is: to let go of all our other holds or attachments, we cling to one. By holding this one, we can let go of everything else.

Lice/Lies

A fox once taught a beautiful lesson. I'll tell you his story. Once upon a time there lived a fox. Some lice thought that the fox's fur made a nice jungle for them to live in, and soon millions of lice were all over his body. It was a terrible thing. The fox rubbed and scratched and did everything, but he couldn't get rid of them. One day when he went to a pond to drink a little water, he stepped into it a bit. As he placed his front paws in the water and started to drink, he noticed that the paws in the pond were suddenly free from lice. The lice had moved up because of the water.

You know the fox is a cunning animal. He thought, "Ah, here is the trick." He went away from the pond, found a small stick. He put one end of the stick in his mouth and then slowly walked into the water. Slowly, all the lice moved up his body, away from the water. All four paws were in the water, then the legs. When the water touched his abdomen, the lice moved onto his back. Little by little the fox went deeper until all the lice



were crowded onto his head. He went still deeper, until only his nose and the stick were out of the water. The lice moved out on the stick; only a few of them stayed around his nose. Then the fox took a long, deep breath — he must have been practicing *pranayama*, hm? He took a slow, deep inhalation, held that breath and went into the water. Even the few remaining lice moved onto the stick. The fox simply let go of the stick. The lice floated away, and the fox walked out of the pond totally free.

We too have many lies — lice — on our body; physical, mental, everywhere. So we have to see that all these “lies” go onto a stick. That is what we call practice. Any practice: devotion to God, repetition of a *mantram*, Jnana Yoga, study of spiritual books, and so on. Let all the “lies” collect onto that. In other words, we could say let all your attachment be focused on that practice. Offer everything to that.

That is what we do in the name of God. We allow all the attachments to go onto God. One day, even that attachment should be dropped; otherwise we are not renunciates, we’re still holding on.

All these spiritual practices are nice sticks to get rid of those attachments, those “lies.” They are not ends in themselves. Yes, it is true, even your meditation, Hatha Yoga, chanting, everything you do in the name of practice; they are all simply sticks or tools. Liberation or enlightenment cannot be attained by *doing* something. The more you do, the more you get into trouble! You have done enough. So all you are to do now is just to undo what you have done. All these practices are for the sake of undoing.

The question is how to undo. Only actions will nullify other actions. As I often say, if you want to get rid of the dirt on some clothing you go buy another piece of dirt, which you call soap. What is soap after all? A piece of dirt that was made good looking and nice smelling, is it not so? You pay for it and apply that dirt onto the existing dirt with a little

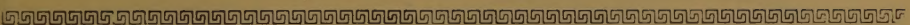
moisture. When that new dirt comes in, the old dirt receives it. “Ah! Who are you? Where did you come from? You seem to be a nice friend.” So they start getting friendly. The launderer knows the exact time when the old dirt is coming out of the cloth to celebrate with the new dirt. At that time he rinses the cloth and takes it out. The poor old dirt, forgetting that the cloth has gone out of the water, is still enjoying the reception. That is how the old and the new dirt remain in the water when the cloth comes out clear. Did you ever want the dirt you paid for to remain in the cloth? Do you say, “Wait! I don’t want the old dirt, but *this* dirt [the soap] I paid for, it must still remain in the cloth.”? No. Your interest is in cleaning the cloth. The soap acts as a catalytic agent. Only dirt can destroy dirt. Only attachment can destroy attachment.

To catch narcotics dealers, the police agents go undercover and even seem like dealers themselves. If the police walked in with their uniforms, they would never catch these people so they use someone on the inside, someone the drug dealers will trust, someone who knows their tricks. This way, those undesirable people are stopped. The same trick is used even in the spiritual field. We have a good agent [the positive attachment] on the inside to apprehend the criminals.

The scriptures say, “Not by doing something do you get the Wisdom; not by karma, not by wealth, not by progeny. Only by dedication, only by renunciation, only by letting go do you realize the Immortal Principle.”

So in the *Bhagavad Gita*, Arjuna asked the Lord, “Then why do You push me into doing all this action?” He thought there was a contradiction.

Sri Krishna said, “You have been used to doing things. I can’t stop you from doing immediately. Therefore I ask you to do something which will go, later on, along with the other actions, without affecting you.” It’s like a catalytic agent. That is the reason why we have all these



different practices or whatever you want to call them. In order to undo, we need to do.

Free from Everything

Spiritual practice should be done with the proper understanding. You should know why you are doing certain things. What is the goal? What is the thing you want to achieve? Not that you blindly do it because you were asked. If you just do it, it is better than doing many other things, no doubt. But it is best if you understand what you are doing and why. Then you will know if you are getting closer and closer. "How am I now? How was I yesterday? Am I at least slightly better today?" Then you know you are progressing. That is why Master Sivanandaji, my guru, used to ask the seekers to keep a spiritual diary. "How much time do I spend in meditation? How much time with my *mantram*, *asanas*, *pranayama*? How much selfless service do I do?" And

on the other side: "How many lies did I tell? How many times did I get angry?" Make a list of the things to do and the things to avoid. Check your progress. You are growing; you should check up on that growth. Slowly clean the dirt by using the soap of practice. One day when that goal is reached, you won't need these at all. You are totally free. You are not bound by anything. Neither by an organization, nor a religion. Nor by certain practices, nor by a label. No. You need not call yourself a Raja yogi. Bhakti yogi, this yogi, that yogi, or belong only to a certain institution or certain country. You are free from everything.

Begin with certain disciplines — good limitations which will eliminate the bad limitations. Begin with something, then open up more and more and more. Then one day you will see that there is nothing more to open. You are fully open. You are everywhere; you belong to everybody, and everybody belongs to you.

REPENTANCE

by Sr. Joan Metzner

The angels rejoice when I turn from worry
and lift myself up from the past
When I turn to the tender mercies of God
and focus on what will last.

The heavens applaud when I turn from guilt
and leave my mistakes behind,
When I place the future in God's strong hands
and keep only the present in mind.

The stars twinkle brightly whenever I turn
to God in childlike glee
And realize from head to toe
He's very proud of me.

Each little remembrance; each tiny turn
sets the world vibrating.
For God Himself gives me a hand
and that's no second rating.



LOVE TRANSFORMS

by Sri Swami Sivananda



IN TIMES OF YORE, a small Ashram consisting of a few huts and a temple surrounded by a big garden of flowers, herbs and different kinds of plants and trees, was situated far from towns and cities on a hill-slope by the side of a swift-flowing stream adjoining the Oudh forest. A saint, along with his six disciples, lived there. He was a devotee of Lord Gopala and used to call himself His servant. Hence his name became Gopaldas, and the ashram was called Gopal Ashram.

Gopaldas was a saint and herbalist, and was famous for his nobleness, kindness, purity, loving behavior and successful free treatment of all kinds of patients without any distinction of caste, creed or color. He always kept open house, never asking anything for his service. If any rich man of his own accord donated a sum of money, almost the whole amount was utilized in the preparation of medicines and lodging and feeding of poor patients and other visitors. But he and his disciples

mostly lived on alms, which were generally collected in turn by two disciples going from door to door in nearby villages.

A young landlord, Jagdish Singh, was well known for his cruelty and loose conduct. He was very much afraid of Gopaldas. He had a honeyed tongue and a heart of gall. He never liked Gopaldas but always pretended to respect him whenever they met. Many a time he sent sinful, mischievous and immoral people to hurt and harm Gopaldas and his ashram. But these men would not dare to approach the saint. Some went to the ashram, but as soon as they saw Gopaldas, their minds were changed and they disclosed their intentions. Gopaldas always heard everything very calmly and kept quiet and smiling. The landlord, finding that all his efforts had failed and his intentions laid bare, made friends with one Karan Singh, a renowned dacoit and culprit living in the nearby forest with his gang. They met, drank, dined together and made plans.

Gopaldas had a most handsome horse, which was not only very attractive, but belonged to a special and famous breed, scarcely available. It had all the qualities of a fine horse. It was very useful and dear to Gopaldas.

One day, while going to see a patient in a certain village, Gopaldas rode through the forest. Karan Singh saw him and decided to attack, but his courage gave way. However, on his way back, Karan Singh appeared on the road disguised as a lame beggar and began to sigh. When the saint saw him he was filled with love and compassion and made him sit on the horse while he himself started walking.

After covering some distance, the dacoit spurred on the horse, leaving the saint behind. He shouted in a loud voice, "O foolish Sadhu! I am Karan Singh. I decided to steal your horse which I have done successfully. Now you can't get it back."

Gopaldas laughed and replied, "The horse is well-trained and will come back

to me even now if I whistle. But I do not want to do that. I am glad to see that I am able to serve Gopal in thy form." After a pause he continued, "Kindly do me a favor if possible."

Karan Singh enquired in a stern manner, "What favor do you expect from Karan Singh? Do not try to fool me."

Gopaldas replied, "Do not think in that manner. You can take the horse, but please do not tell anyone about this event."

"What harm will come to you in my doing so?" asked Karan Singh.

"After hearing about this event, people may not trust and help the poor and needy in the future," said Gopaldas. And saying so, he returned to his ashram.

His words, however, fascinated Karan Singh, who was ashamed of his act and behavior. Throughout the night he remained restless and could not sleep a wink. The next morning, along with the horse, he went to Gopal Ashram, where he was received like a friend. He fell at the feet of Gopaldas and said beseechingly and with a heavy heart, "I have now decided to give up my profession entirely. I request forgiveness, shelter and kindness."

Gopaldas took him in his arms with love and replied, "Don't worry. Be calm. Probably you have not slept for the whole night. Therefore go to the Gopaldas *kutir* and take rest." At the same time he instructed one of his disciples to arrange for Karan Singh's lodging and food.

When the landlord came to know of this, he flushed with anger. Now, deciding to put the whole ashram on fire himself, and to end the existence of Gopaldas and Karan Singh, he started at midnight with his few trustworthy servants. Jagdish Singh, the landlord, was on the horse leading the party. As they reached the ashram hill, he asked his men to extinguish all their torches except one. The party now began to ascend. When they were near the ashram, his horse suddenly slipped and, with a loud neigh, fell along with his master into a ditch. The

dogs of the ashram started barking. The servants were quite confused and terrified, being unable to decide what to do.

Soon they noticed a few people coming toward them with burning torches in their hands. Just as they were intending to run away, they heard a sympathetic voice say, "Please do not be frightened. I am coming to help you."

Gopaldas, accompanied by his four disciples and Karan Singh, reached the spot and enquired about the matter. One of the servants revealed the truth. Karan Singh, on hearing it, was greatly agitated. Gopaldas at once went down with a torch in his hand, followed by his disciples and the landlord's servants. Karan Singh remained standing where he was. They found Jagdish Singh taking his last breath, half hanging on the branch of a tree in an unconscious state and badly injured.

Gopaldas carried him to his *kutir*, washed his wounds, applied medicines and bandaged him carefully. Then he put some liquid medicines into his mouth to bring him back to consciousness and sat at his side waiting for the result.

Karan Singh, who throughout the episode had been looking on at everything with a strange look of hate mixed with anger, now said respectfully to Gopaldas, "Pardon me, Sir, your holiness had to suffer so many times due solely to this wicked Jagdish, and even now your noble self is trying to bring him back to life with so much pain and care."

Gopaldas, motioning with his finger, requested him to remain quiet.

In the morning, when the sun was just beginning to peep from the gates of heaven, Jagdish Singh slowly opened his eyes. He looked around once and closed them again. Gopaldas prayed to Lord Gopala and silently thanked Him. Then

he went out of the *kutir*, taking Karan Singh along with him.

"Hate produces hate, whereas love transforms hate into love. There is a vast difference between conquering others by the force of power and by the force of divine love," said Gopaldas.

He continued, "The two are opposed to each other. The former is like poison whereas the latter is like divine nectar and extends its benefits to both. While the one temporarily brings the enemy to its knees, the other permanently subdues him forever. Love is God and God is love. Love and love alone can transform."

Meanwhile, a disciple came running and intervened by saying that Jagdish Singh had opened his eyes again and he was probably searching for someone. Gopaldas rushed towards the *kutir*. Both Karan Singh and the disciple followed. Jagdish Singh was not in a position to speak because his lower jaw was badly injured. Although his eyes were closed he heard the light sound of Gopaldas's footsteps coming in.

After a minute or so Jagdish Singh again opened his eyes, but his look was quite different from the previous one, for it appeared that his heart was burning and melting with the heat of his past actions. Shame and repentance — these same thoughts and feelings were rolling on his cheeks from both the eyes in the form of sorrowful tears, full of gratitude and obligation toward the saint who was an embodiment of love and forgiveness.

Understanding Jagdish's thoughts and feelings, Gopaldas blessed and consoled him by putting his palm gently on his head.

From Inspiring Stories



CHILDREN WANT PEACE

letters from children in Yogaville to children in the U.S.S.R.

Peace

Peace is love.
Peace is joy.
Peace is kindness.
Peace is compassion.
Peace is silence.
Peace is sweetness.
Peace is light.
Peace is a soft sound.
Peace is gentleness.
Peace is beautiful.
Peace is friendship.

With all these things what are you? Peaceful.

If we could be peaceful people, we could send peaceful thoughts to the leaders of the two countries, the Soviet Union and the United States. Even a child, if he is peaceful, can send peaceful thoughts to the President and the Premier.

If they receive the feelings of Peace we send, they may start to be more peaceful and friendly.

Nuclear bombs aren't helping the countries.

There would be more peace without them. All they cause is worry, anger, greed, and the desire for power. If lots of children sent peaceful thoughts to the leaders, maybe that would help them to have more peaceful minds.

Brothers and sisters, let us all think peaceful thoughts and try to help the people of the world live in Peace.

Uma Sackett, Age 10

Peace Through LOTUS

LOTUS stands for Light of Truth Universal Shrine. The LOTUS Temple will be built in the shape of a lotus flower. It will have twelve altars, with twelve open books. Each book will have a poem about Light, representing twelve different religions. The LOTUS Temple will show people that no one religion is the best. They are all just showing God in different forms.

If enough people feel that way, then there would be less wars because a lot of wars are caused by one group of people thinking that their religion is better than other people's. Then another group of people say that their religion is the best. They keep on fighting about it until it turns into a war.

The LOTUS Temple will show people that every religion is great, that there is One God, One father, and we are all brothers and sisters.

Ram Wenzel, Age 8



Children and Peace

Children may think that they cannot help world peace because they are just children. But really we can help. If all children were able to be friends and love their enemies, then most of the world's population would be peaceful.

If each child becomes peaceful themselves then they can help other people be friends with each other.

Peace and joy is our nature and it is our goal in life to always feel happy. It is our nature to be peaceful and joyful, not to be hateful. If each person from now on wouldn't hate or hurt anything forever, then there would be world peace forever.

Padma Knight, Age 11

If You Want Peace

If you want Peace and you think that you can't do anything about it, you can think about peace. You can write about peace, and talk to other people about peace. You can make friends with people. You can make friends with enemies. If you do that, you will make peace.

Peace is our nature. God is peace. We are supposed to be peaceful. People should not think 'I am better than you and my religion is better.' You should be peaceful.

Shanti Stankovic, Age 9

Dear Children of the Soviet Union,

I think that if our two governments would stop thinking about who could get the most power, and start working together they could make peace and help the starving people.

They could explore space and make great inventions to help mankind. They could share their ideas, disarm the bombs and everyone would feel safe.

David Aaron Hayes, Age 11

What Is Peace?

Peace is love that people share.
Peace is children laughing,
while drinking in God's divine nectar.
Peace is caring for one
another.

Peace is sitting in the forest
by a stream, and listening to it.

Peace is when your mother tucks you into a nice warm
cozy bed.

Peace is having the presence
of God.

Peace is the beauty and fragrance
of a flower.

Peace is watching a sunset.

Peace is the sun beating on your face.

Peace is watching a waterfall.

Peace is making new friends.

Suguna Herrsche, Age 9

Brothers and sisters of the Soviet Union,

My name is Uma and I am ten years old. I don't know very much about your country or how you live. Which town do you live in?

I live in a small community called Yogaville in Buckingham County in the State of Virginia.

It confuses me why America and the Soviet Union aren't better friends with each other. Both are very rich countries, and if they were friends they could take care of all shortages of food in other countries or help all the smaller countries.

I wish that all the nuclear bombs could be put into a car crusher and have all of them crushed, and everyone could be friends.

Since the President and the Premier both know what will happen if they have a nuclear war, then why do they have these weapons? I want peace, and the children in the Soviet Union want peace too, I'm sure.

In the Ashram we celebrate holidays and honor all religions. There is a temple being built called the LOTUS Temple where there will be an altar for each religion, and a book of scriptures from that religion about the Light. This shows that light is a universal symbol for all religions.

Most wars start in the name of religion, but since all religions recognize the Light, why should we fight? If we sit and think about it there really doesn't seem to be much to fight about.

Your friend, *Uma Sackett, Age 10*



LOTUS NEWS

The LOTUS (Light Of Truth Universal Shrine) is sparkling in the sun. Mosaic tiles have been placed on the upper petals on the outside of the Shrine. At its base, each petal is the palest pink — almost white. Gradually the tiles become deeper and deeper pink as they move toward the tip of the petal. Even with the scaffolding surrounding the Shrine, the effect is quite beautiful.

Work has started on the structural framework for the cupola, which is scheduled to be in place by the end of October. After that, the scaffolding can be removed, and the precast concrete open petals which will go around the Shrine above the pond can be set in place. They

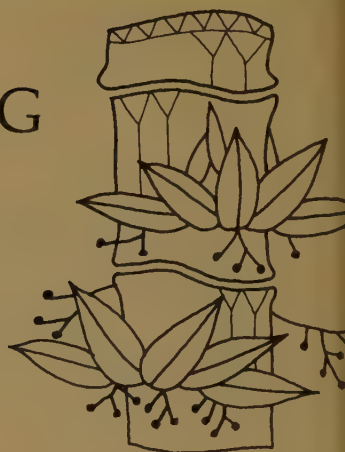
will also be covered with the lovely tiles.

Work on the interior of LOTUS is progressing well. Even with scaffolding, ladders, and other construction tools around, walking inside LOTUS is a deep and moving experience. It is a thrill to imagine what that experience will be like by July, 1986.

The Dedication of the Light Of Truth Universal Shrine (LOTUS) and the World Faiths Symposium will take place on the 20th and 21st of July, 1986. For further information, please contact: General Coordinator, LOTUS '86, Satchidananda Ashram, Route 1, Box 172, Buckingham, VA 23921.

ALWAYS SOMETHING TO GIVE

from the Tao Teh Ching of Lao Tzu



The subtle law of the universe — is it not
like the stretching of a bow?
The high it presses down.
The low it lifts up.
The excessives it takes from.
The deficient it gives to.
It is the nature of the subtle law of the
universe to take from what is excessive
and to give to what is deficient.

The way of man, however, is otherwise.
It takes from those who are in need to add
to those who already have more than enough.
Only one of absolute virtue always has something to give.

Therefore, one of absolute virtue gives but
does not hold;
Accomplishes his task but does not cling to it,
For he has no desire to invite admiration
or be considered superior.
Even after settling a great dispute, some
resentment is likely to remain.
How can this be considered satisfactory?

Only by returning injury with kindness
can there be good will.

Therefore, the absolute being always
gives without expecting gratitude.

One whose virtue is absolute treats the
world as if he holds the left side of
the tally (as the debtor).

He willingly repays the world through
serving his fellow people.

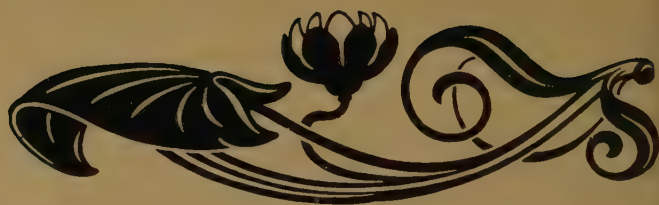
One who is unvirtuous treats the world
as if he holds the right side of the tally.

He thinks the world owes him something
and should serve him.

Although the subtle law of the universe
holds no favoritism or partiality,
It always supports those who are truly
virtuous.

*from The Complete Works of Lao Tzu
translation and elucidation by
Taoist Master Ni, Hua-Ching*





by Radha and Gopal DuParc

BEAUTIFUL APPARITION

The story we want to tell happened in September, 1981, when Gurudev accepted our invitation to come to the south of France to lead a seminar in yoga. My husband Gopal and I had managed to arrange this for the people of our country so more of them could meet Gurudev.

Until the last moment this seminar was uncertain. In Paris some months before when the idea came to us to prepare a seminar with Gurudev, another disciple of his wanted his presence for conferences in Tours (France), and she could guarantee many hundreds of people at his talks. We could not make that kind of offer, but still Gurudev decided to come to Toulon that year and the next year to Tours.

The time of the seminar came. One week before the date, in spite of all our efforts, we only had eleven people signed

up. As we were organizing it all alone we were very worried about paying for the space because we had no money at all in those days. We had to reserve the hotel, the plane tickets, etc. It was really a lot of money for us! If we didn't succeed with the seminar we would have months of debts. So we decided to phone Gurudev to inform him about the situation. We heard his deep and quiet voice telling us that we should decide by ourselves whether or not he should come.

After a short reflection we decided to keep the decision for the benefit of the few yogis who had signed up and if necessary to take months to pay the whole debt. Miraculously, a week later, forty people had signed up — just exactly enough to cover the cost of the expenses.

A strange fact: although the presentation was intended only for people from southern France only six people came from the countryside; all the others were Parisians, Belgians, Swiss, and so on. It all happened immediately after the phone call to Gurudev. It seemed like a fairy tale to me.

When we decided on the place one month before the seminar, we were faced with a little problem. The place was marvelous — with a stream, old big trees on the hilltops, a space 120 feet wide and 600 to 800 feet long, surrounded on one side by



the stream and the trees and on the other by a small wooded hill. But every inch, really *every* inch, was covered with papers, broken bottles, cans and litter of all kinds; from the stream to the trees on the other side, everywhere. We worked a full day to clean it, having no other solution and not being sure of success. We succeeded, but we were not totally satisfied because we felt that the vibration of the place itself was polluted by all that. We could only hope that Gurudev would agree to remain here and forgive us for our inability to find a better place. Probably his presence would purify that place! There was not time to change anything.

After a stop at a sweet, calm and charming wooded spot with the group and Gurudev we arrived at the location for the seminar. We were very anxious about the reaction of everyone, mostly of Gurudev.

It was more terrible than we could have imagined. About twenty children were there hiking and crying discordantly. Nothing was possible, neither yoga nor talk. Gopal and I felt guilty and responsible for the situation. Trying not to be overwhelmed by this feeling, we desperately searched for a solution in our minds. But nothing came!

In the meantime, Gurudev followed by

us all had reached the edge of the glade where we could still hear the children. At this point he stopped everyone and asked us to wait for him there. He went alone into the bushes and trees. Only a quarter of an hour later he returned to tell us that he had found a good place — a cave!

Ever since my childhood when my uncle spoke to me of yoga and yogis, I had always dreamed that one day I would find my guru in a cave. And it happened, with Gurudev!

It was fantastic at this moment. Everyone was amazed, seeing him standing up in the cave looking around at everybody and everything completely relaxed looking like a beautiful apparition. Somebody said, "Oh. He looks like the Holy Mother." And it was true! By his special capacities, Gurudev seemed to appear to us like Hanuman, then Moses, then Jesus. When we talked later, we found that all of us had shared these impressions.

In the cave Gurudev gave us all *satsangs* twice a day for two and a half to three hours each time at least and even over four hours once.

No one who was there would forget this time and many people even now speak of those special moments when they see us.

"If the believers of the present-day religions would earnestly try to think and act in the spirit of the founders of these religions then no hostility on the basis of religion would exist among the followers of the different faiths. Even the conflicts in the realm of religion would be exposed as insignificant."

—Albert Einstein



PEACEFUL THOUGHTS

The human tragedy reaches its climax in the fact that after all the exertions and sacrifices of hundreds of millions of people and of the victories of the Righteous Cause, we have still not found peace of Security, and that we lie in the grip of even worse perils than those we have surmounted.

Winston Churchill

You are not going to get peace with millions of armed men. The chariot of peace cannot advance over a road littered with cannon.

Lloyd George

Blessed are the peacemakers: for they shall be called the children of God.

MATTHEW V:9, ch. 75

If we have not peace within ourselves, it is in vain to seek it from outward sources.


Francois Rochefoucauld


Peace is the happy, natural state of man; war, his corruption, his disgrace.

Bishop Edward Thomson

It is a shallow victory which leaves a prostrate people.

Charles A. Lindbergh





A cake eaten in peace is better than two in trouble.

Danish Proverb

One peace is better than ten victories.

German Proverb

If nations could overcome the mutual fear and distrust whose somber shadow is now thrown over the world, and could meet with confidence and good will to settle their possible differences, they would easily be able to establish a lasting peace.

Fridtjof Nansen, Norwegian diplomat

Peace is better than a place in history.

Justo Pastor Benitez

Former Foreign Minister of Paraguay

There are many things which please the angels, and which it delights them to see in us, like sobriety, chastity, voluntary poverty, repeated sighs of desire for heaven, prayers accompanied with tears and with the heart truly directed to God. But above all these things, the angels of peace look to find among us unity and peace.

St. Bernard of Clairvaux

When people speak to you about a preventive war, you tell them to go and fight it. After my experience, I have come to hate war. War settles nothing.

Dwight D. Eisenhower



OM COOKING

Indescribably Delicious Blueberry Muffins

Ingredients:

- 3 ripe bananas
- 6 Tablespoons applesauce
- $\frac{1}{2}$ cup oil
- 2 Tablespoons powder
- $\frac{1}{2}$ teaspoon salt
- 2 cups flour (suggested: 1 cup whole wheat pastry
and 1 cup unbleached white)
- 1 - 2 cups blueberries

Mash banana with oil. Add applesauce. Then, to this cream add salt, baking powder and flour. Grease muffin tins. Add blueberries to the mixture. Place in 350° oven for approximately 20 minutes. Enjoy!

— courtesy of Prema Lehman





HUMBLE PRACTICES

A letter from Mother Teresa

31 October 1966

My Dearest Children,

These are a few of the ways we can practice humility:

Speak as little as possible of oneself.

Mind one's own business.

Avoid curiosity.

Do not want to manage other people's affairs.

Accept contradiction and correction cheerfully.

Pass over mistakes of others.

Accept blame when innocent.

Yield to the will of others.

Accept insults and injuries.

Accept being slighted, forgotten and disliked.

Be kind and gentle even under provocation.

Do not seek to be specially loved and admired.

Never stand on one's dignity.

Yield in discussion, even though one is right.

Choose always the hardest.



DAY BY DAY WITH SRI GURUDEV



Festival of India

Sri Gurudev was invited to attend the Inauguration of the Festival of India on the 13th of June in Washington, D.C. After more than three years in the planning, the Festival was officially opened to the public. An eighteen-month long cultural exposition offering a program of exhibitions, performing arts, seminars, symposia and films, its activities will span thirty-seven states and over eighty cities in the United States.

1985 to 1986 has been designated as the "Year of India" by the United States government. This idea grew out of the late Indian Prime Minister Indira Gandhi's visit to Washington in 1982. As President Reagan said in his written message: "At that time [1982] Mrs. Gandhi and I agreed that the Festival would be an excellent vehicle for the people of the United States to learn of one of the world's most ancient and vibrant civilizations. We welcome this unique opportunity to learn more of India's culture, society and scientific achievements. Recalling Mrs. Gandhi's vision for India and her devotion to the arts, it is appropriate that we dedicate this Festival of India to her memory."

Attending the Inauguration were Vice President and Mrs. Bush, and Prime Minister and Mrs. Rajiv Gandhi. There were many ambassadors and other dignitaries also present. Sri C. Subramaniam and Sri C.V. Narasimhan (both of whom are on our LOTUS Council) were also invited guests who shared Gurudev's appreciation of the growing interest in Eastern culture.

Several members of the press who had traveled with the Prime Minister ap-

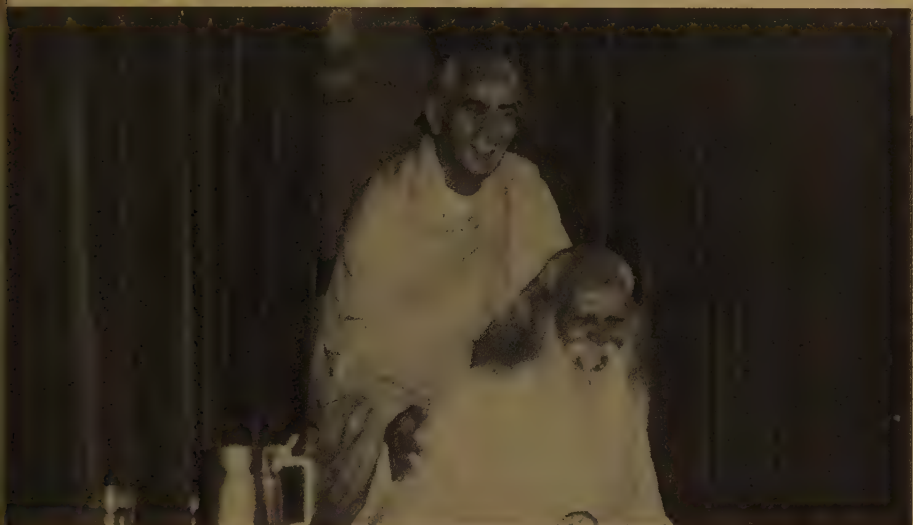
proached Gurudev to ask if he felt that there was a real rise in the interest in the East (and India in particular) and the cause for this. Sri Gurudev explained that since he came to the West nearly twenty years ago, he has seen a marked growth both quantitatively and qualitatively. One of the journalists asked Gurudev, as a "spiritual teacher," for further evaluation about the growing interest in Eastern philosophy and yoga.

Sri Gurudev addressed himself to the journalist's labeling of him as a "teacher" and explained, "I do not call myself a 'teacher'."

"Then what would you call yourself if not a teacher?" the journalist asked. Gurudev replied, "I am simply here. If anyone wants my advice, I give it; if not, fine. I am not teaching anybody anything. I am simply advising when it is asked for."

The program was held at the Kennedy Center Concert Hall and included a Kathakali dance drama by the Keralal Kalamandalam. That evening "Kalyana Saugandhikam," an episode from the *Mahabharata*, was performed. The fantastic makeup and colorful costumes, the *mudras* and music all evoked a beautiful feeling of the richness of Indian culture.

The second half of the program was a grand feast for the ears — a sitar and sarod duet by Pandit Ravi Shankar and Ali Akbar Khan, accompanied by Ustad Alla Rakha and his son, Ustad Zakir Hussain, on the tablas. Their instruments, as if talking back and forth in their own melodious and often humorously "dueling" language, were in total harmony and complement. These masters of Indian music gave a great performance that fas-



Sri Swami Rama joins Sri Gurudev for a playful moment at the Himalayan Congress.

minated and entranced the audience. They received a long standing ovation from all.

Pure Act/Pure Heart

"Meditative Pathways to Inner Peace and Purposeful Living" was the beautiful theme for the 10th International Congress sponsored by the Himalayan Institute from the 13th to the 16th of June.

For a decade the Institute's Congresses have been a source of spiritual and self-transformational opportunities for sincere seekers.

Sri Swami Rama, Sri Gurudev, Buckminster Fuller, Pir Vilayat Khan, Roy Eugene Davis, and Ravi Shankar have been among the prominent presenters during the Congress.

Sri Gurudev was again invited as a special guest speaker for the 1985 Congress. As he addressed the 500 participants on the subject of "Karma Yoga and Joy," he asked the Congress organizers, "Why do you keep inviting me over and over again? If you read the list of speakers you will see that they are all M.D.'s or Ph.D.'s. Maybe you want to have a sort of contrast?" Dr. Ballentine, the Institute President, lovingly replied, "Swamiji, without you we have no Congress."

The Congress was conducted at the Institute's national headquarters in Honesdale, Pennsylvania. The 422-acre campus is nestled in the rolling hills of the Pocono Mountains; and therapeutic, research, publishing and residential facilities are housed there.

Sri Swami Rama is the spiritual head of the Himalayan Institute. Sri Gurudev and Swami Rama have enjoyed a warm and longtime association through the Congresses and other programs. During Gurudev's stay the two great Swamis enjoyed some quiet moments together. Gurudev also visited the Himalayan Institute's press (which has printed several of our newest releases including *Kailash Journal*) where Gopala, the head printer, proudly showed a new book hot off the press — our own Pocket Edition of *Integral Yoga, the Yoga Sutras of Patanjali*.

Mrs. Irina Tweedie, spiritual teacher and author of *The Chasm of Fire*, was also a guest speaker. She was very pleased to meet Gurudev and she attended both of his talks. After the lecture she told him, "I have never been so moved by a lecture before. Thank you."

The essence of Sri Gurudev's talk on Karma Yoga was his statement, "All self-

less actions allow us to retain our peace." During the question-and-answer period Gurudev went on to clarify the difference between good or pure action and impure action by saying, "When you just act without letting the mind get disturbed — that is a pure act and a pure heart." He then added, "You are already "set up" by nature. So, don't get "up-set". The moment you disturb the yogic state, you get into a *rogic* state."

Special thanks to Congress Coordinator Ms. Dale Colton, who always adds her magic touch to making Gurudev's stay most enjoyable and comfortable.

On the 17th and 18th of June, Sri Gurudev addressed the annual Integral Yoga Retreat held at Satchidananda Ashram-Yogaville, Connecticut. Over 100 retreatants observed silence in the beauty and quiet of nature and enjoyed the Integral Yoga practices and precepts.

In addition to Sri Gurudev's *satsangs*, there were talks by senior students, including Amrita McLanahan, M.D. and Purusha Hendrickson, Ph.D.

Great Visions

On the 19th of June, Sri Gurudev joined the Very Reverend James Parks Morton, Dean of the Cathedral of St.

John the Divine, in an "East-West Dialogue" presented on "Great Visions," a cable television program recorded in New York City. The program was sponsored by the Embrace Foundation which has Sri Gurudev among its patrons. The objective of the Foundation is to offer a forum for religious, philosophical and cultural leaders to share their knowledge with others and to encourage inter-religious understanding.

Foundation President, Ajata Sharma and his wife Virginia Birdsall, who is Executive Director, invited both Sri Gurudev and Dean Morton to participate in the program because of their longstanding friendship and their shared vision of a Unity which expresses itself in many ways. One symbol of this vision is their celebration of an annual ecumenical worship service at the Cathedral of St. John the Divine during Pentecost. Another is the Light of Truth Universal Shrine (LOTUS), on whose Advisory Council Dean Morton serves as an Honorary Member.

During the program, Sri Gurudev was asked if we have a "moral responsibility" to serve humanity. He responded, "That is like asking, 'What is the responsibility of my arm or leg? Does it have a duty to

Sri Gurudev with the Very Reverend James Parks Morton.



serve the rest of my body?' It is part of the reason we were created . . . In the Hindu tradition, God manifests as the universe and, in that form, is known as Hiranyagarbha."

Dean Morton commented, "It is really interesting and not surprising that Swami mentions this. St. Paul spoke of the Church like the parts of the body. 'Each depends on the other', and Paul also said, 'We are the body of Christ'."

The true ecumenical spirit was strongly felt during this lively exchange, and after the show Virginia Birdsall (as well as the whole film crew) commented that this was perhaps their best show.

The following day, Sri Gurudev gave a public lecture at the Synod House of St. John the Divine.

Another program in New York City was a LOTUS benefit dinner on the 18th of June at the Bombay Palace. Sri Gurudev graced the occasion with his presence and shared some words about the progress of the LOTUS project. A sumptuous Indian feast was complemented by a beautiful dance performance by the renowned artist Ritha Devi. Afterward, Paul and Nancy Condylis presented their LOTUS multi-media slide show. Special guests Sri C. Subramaniam and his daughter, Mrs. Aruna Ramakrishnan of India, as well as renowned artist Peter Max, attended the banquet.

Wholistic Vision

Sri Gurudev enjoyed teasing his devotees about his trip to Nevada, telling that he was going to Las Vegas and Reno. He did leave on the 21st of June for Nevada, but it was for a special weekend seminar at the Joy Lake Community.

Located between Lake Tahoe and Reno, in what was once an old western village, Joy Lake is a holistic health and personal growth center. Adjacent to a national forest, the fresh pine smells, gardens and waterfalls all add to the appeal of Joy Lake. Llamas, horses and twenty species of birds (including tame peacocks

which follow along on walking meditations) abound.

Sri Gurudev had been invited by Joy Lake Director, Alan Morvay, to give a "Summer Solstice — Integral Yoga Weekend" which was organized by Swami Divyananda Ma and Meenakshi Honig.

A small and intimate gathering of about forty-three participants enjoyed the benefits of being in the Master's presence and following the yoga practices offered during the weekend.

Sri Gurudev spoke on the topics of "Yoga: A Wholistic Vision" and "Yogic Living: Freedom From Stress." There were ample opportunities for questions by the participants. Someone asked, "How can we get God-realization? Gurudev replied, "God is an experience. It's not something to 'get'. When you are ready, God comes. Until you are ready, God won't come. It's like saying, 'I want sleep, I want sleep'. No matter how much you say this, sleep won't come until you are ready."

Alan Morvay commented, "We have many teachers come to give seminars at Joy Lake. But I know that Swami Satchidananda is not just a teacher; he is a Master. We are so honored that he was able to come here. This was, to date, our most successful seminar." Sri Gurudev graciously accepted Alan's invitation to join the Joy Lake Community's Advisory Board.

The Los Angeles Integral Yoga Institute held a LOTUS benefit dinner on the 24th of June with Sri Gurudev attending as the Honored Guest. The dinner was held at the lovely scenic restaurant, Sitar by the Sea, at Redondo Beach. It was filled to capacity with over one hundred and thirty enthusiastic LOTUS supporters.

Siva Fiske and Nirmala Heriza offered musical entertainment, and photographer Tom Sewell showed slides he had taken during Sri Gurudev's recent visit to the Soviet Union.

Special thanks to Prema Gorshow and the IYI for their beautiful arrangements.



Mrs. Hari Harilela, Ramesh Dipchand, Mr. Hari Harilela, Mr. Mohan Harilela, Sri Gurudev, Mrs. Mohan Harilela touring the LOTUS.

Charlottesville: Lovers of God

On the 21st of July, Sri Gurudev was the Guest of Honor at a program organized by Sri Achuyta Tope on behalf of the India Association of Charlottesville. The program was held in Old Cabell Hall at the University of Virginia.

Sri Gurudev spoke on the necessity of purity of body and mind in order to realize one's true nature. He also spoke about Yogaville as a community where seekers come to strive to lead a pure and peaceful life. Then Gurudev described LOTUS and the meaning of building a shrine dedicated to the Light of all religions and to world peace.

Following Sri Gurudev's talk was a flawless Bharata Natyam dance performance by Srimati Padmarani.

Mr. Tope then presented Sri Gurudev and Srimati Padmarani with gifts on behalf of the Association.

Dr. Seshagiri Rao (Chairman of the Department of Religious Studies at the University of Virginia) proposed the vote of thanks, saying: "There are three ways of teaching. One is by stories, legends, and parables; one is by lectures; but above these two is the third which is teaching by one's life. Sri Swamiji teaches

in these three ways, and those who live at Yogaville get inspiration by merely seeing him — he doesn't have to teach anything. I feel that those who live at Yogaville are very fortunate, and we are also fortunate to have Swamiji here today. 'Virginia is for lovers' we say. 'Lovers of God' I would say, and the heart of Virginia is Buckingham."

Dr. Rao continued by saying, "Srimati Padmarani has given us an aesthetic dream. We have benefited and enjoyed the fruit of all the years of her *sadhana* [spiritual practice]; of her mental, emotional, spiritual and artistic disciplines."

They Have God

On the 24th of July, Sri Gurudev and all the devotees at Satchidananda Ashram had the joy of welcoming Mr. and Mrs. Hari Harilela, Aron Harilela and their daughter Mrs. Maya Dipchand along with her husband Ramesh and children Nalisha and Shivon. Soon, Mr. and Mrs. Mohan Harilela and children, Sherina, Harsha and Lakshmi also flew in.

They were escorted throughout the Ashram, viewing the offices, schools, publications department, archives, audio-visual department, the carpentry shop,

the LOTUS Inn and all other areas. The highlight of the tour was seeing the LOTUS (Light of Truth Universal Shrine), which has blossomed so beautifully. A large benefactor of the LOTUS, Mr. Hari Harilela said, "I have been eagerly waiting for this opportunity to see the LOTUS and all the progress."

An interesting "coincidence" was that the day the Harilelas arrived was the day the pink glass mosaic tiles were to be placed on the Shrine. It was originally Mr. Hari Harilela's suggestion to use these tiles (as used in the Harilela Mansion in Hong Kong) instead of using paint, which would fade from constant exposure to the sun and elements.

The next day, there was a special *satsang* in honor of these special guests. The Vidyalayam children chanted and sang selections from the Holy Scriptures.

Sri Gurudev spoke in tribute and praise of the entire Harilela family and their deep devotion to God as well as their many charitable works. He spoke of how each day in the Harilela household begins with an early morning worship service. He shared with everyone the inspiring way the Harilela brothers start their work for the day — by bowing down on the threshold of the place of business. "What does

that mean?" Gurudev asked. "Who would just go and worship the threshold of their business place? They do that because that's not their business; it's God's. They sincerely feel that they are only caretakers. From the home to the office — everywhere — you see this devotion in their hearts. I think that is the secret of their success in life, total trust in God."

Gurudev continued, "They are the living proof that if you have absolute devotion to God, you won't have to worry about anything. All the things that are necessary will come searching for you. 'Seek ye first the kingdom of God; everything else will simply be added unto you.' . . . They [the Harilelas] don't have to run after prestige, name and fame; it just comes to them. Why? Because they have God. I wish the whole world would get this beautiful message from the very lives of the Harilela family. It's really a pleasure and a privilege to have them here in our midst as our beloved guests."

The birthdays of Mohan Harilela and Maya Dipchand were celebrated with a special luncheon and birthday cake. In fact, the entire time of this visit from the Harilelas seemed like a special celebration.



Kamilla and Mohan Harilela, Maya and Ramesh Dipchand with Sri Gurudev at a special birthday celebration for Mohan and Maya.

On the Right Track

Sri Gurudev was invited to speak to the Satsang Group of the India Association of Charlottesville on the 26th of July. Each month the group meets at one person's home to chant *bhajans*, read a chapter of the *Bhagavad Gita* or other scriptures, have spiritual discussions, and a question and answer period.

The group is chaired by Dr. Seshagiri Rao, Professor of Religious Studies at the University of Virginia. They had just completed their study of the final chapter of the *Bhagavad Gita*, and this session was the inauguration of their study of the *Upanishads*.

Dr. Rao introduced Sri Gurudev, explaining how fitting it was for him to address the group for the beginning of the study of the *Upanishads*.

"We all know the importance of being in the presence of a spiritual master. What a blessing that Swamiji should come from Rishikesh and Sri Lanka and to Connecticut and then to Virginia and Charlottesville so that the whole state can be blessed.

"This is the whole idea of the company of the holy people. They put us on the right track, and tell us where the track will lead. So we are very grateful for Sri Swamiji coming here to be with us."

—Swami Premananda Ma

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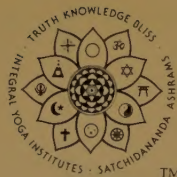
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"Make a list of the things to do and the things to avoid. Check your progress daily."

Sri Gurudev



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"Eventually all attachments should be dropped; otherwise we are not renunciates; we're still holding on."

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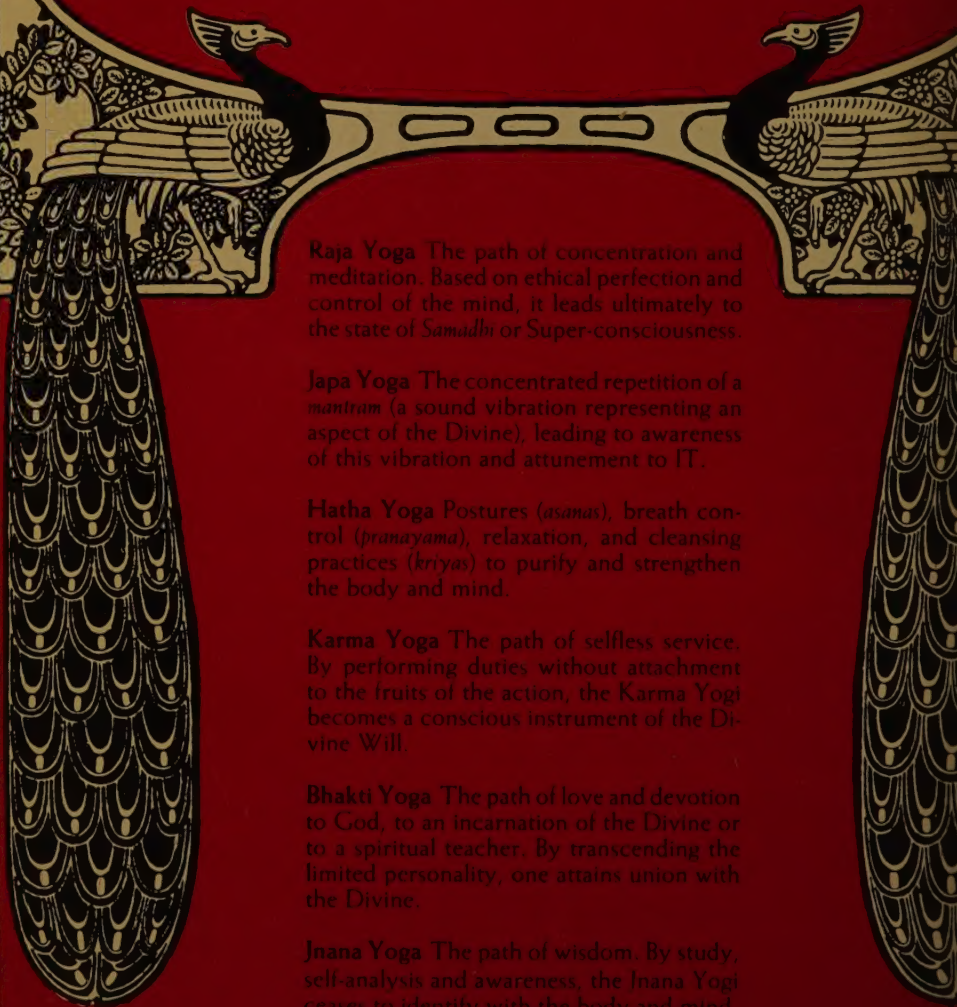
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"You are not bound by anything."

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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Satguru
S.